



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Europe show us something of the days of 1848. The closing chapters of the volume are devoted to some of Brisbane's theories, first upon his social ideals, of which the present reviewer has no expert judgment, and then of his speculations upon more or less general and cosmical topics. It is a pity that the notes upon these matters were not submitted, in advance of publication, to some student of the physical sciences, who might have counselled the omission of certain quite unnecessary and elementary errors, without the presence of which Brisbane's more speculative views would have been no less attractive. The work, as a whole, will interest a good many lovers of uncommon types of humane experience.

JOSIAH ROYCE.

HARVARD UNIVERSITY.

EVOLUTION AND RELIGION. By A. J. Dadson. London: Swan Sonnenschein & Co., 1893. Pp. 348.

The impression left on the mind after reading this book is one of regret that it should have been written, or that, having been written, the title which it bears should have been chosen for it. Its principal fault is perhaps that the author does not possess the range of knowledge necessary to the proper handling of the subject he has undertaken. The writer's acquaintance with biological subjects is not extensive. For his science he has apparently drawn on the *Encyclopædia Britannica*, a volume or two of the International Scientific Series, Haeckel's "History of Creation," and a few similar books. The facts collected from these sources are set forth in the first part of the book under the title of "Evolution," and they are made the basis of much bitter language in the second part of the book under the head of "Religion." The Christian religion and "the Christian's god" are in particular subjected to a style of criticism which reminds one of the debates at the Hall of Science, Islington, in the early days of the late Mr. Bradlaugh. The time has gone by for the treatment of so large a subject in this narrow partisan spirit. From those who, in dealing with religious systems, profess to approach in a scientific spirit the largest and most imposing class of phenomena connected with our social evolution, we expect something more nowadays. To profess, as the writer does, to see nothing more in these systems than a set of baleful influences constituting "a curse so great that the aggregate of all the evils that have afflicted man is small in comparison," is but to admit that he does not possess essential qualifications for treating his sub-

ject scientifically. Even though he might lack qualities necessary to the proper treatment of the question from its ethical side, he should at least have known that a first principle of evolutionary science is that no class of phenomena peculiar to life under any of its aspects is without its utilitarian history, or could have been evolved at all if its influence was merely hurtful.

BENJAMIN KIDD.

THEOSOPHY, OR PSYCHOLOGICAL RELIGION. The Gifford Lectures delivered before the University of Glasgow in 1892. By F. Max Müller, K.M. London and New York: Longmans, Green & Co., 1893. Pp. xxiii., 585.

The curious, almost self-contradictory, title given by Professor Max Müller to his concluding course of Gifford Lectures is readily explained when regarded in the light of the three preceding series. It may therefore be advisable to recall the lecturer's general plan. The initial course, which bore the title "Natural Religion," was in the main devoted to an exposition of the author's own standpoint. His aim was to show that the only fruitful method applicable to the elucidation of religious phenomena must necessarily be historical. Proceeding on the lines thus indicated, the investigator is brought face to face with an endless array of facts which, even after some reflection, do not appear to supply any very definite principles. Accordingly, Professor Müller introduced certain deductions of his own, warranted, as he contended, by inspection of the evidence. As the historical sequence unfolds itself, religious effort is observed to have progressed in two marked directions. Human aspiration takes form either in the belief in an absolute power permeating things in the finite world, or in a conviction that man has a soul peculiar to himself and infinite, because destined to deathlessness. Of these tendencies the former was discussed in the second course under the title of "Physical Religion;" the latter in the third series as "Anthropological Religion." Here the infinite in the physical universe and the corresponding spirit in man are abstracted from one another, and are regarded as if they were capable of free treatment in isolation. Two infinities, if such a meaningless phrase be permissible, are thus set over against one another, or, at least, come to be conceived as parallel forces. The object of the final course, now before us, is to exhibit the attempts which have been made to bridge over the chasm that must remain.